مِفْتَاحُ الْجَنَّةِ الصَّلٰوةُ ، وَمِفْتَاحُ الصَّلٰوةِ الطَّهُوْرُ

Jannat ki kunji namaz aur namaz ki kunji paaki hai

PAAKI NAAPAAKI KE MASAAEL
AUR
KHAWAATEEN SE MUTAALLIQ
ZAROORI MASAAEL

Murattib

Maulana Ahmed Abdullah Tayyib Saheb

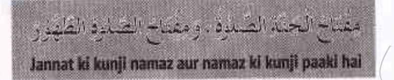
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Maktabah Ishat ul Khair

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CONTENT

Arz-e-Murattib

Har Musalmaan par laazim hai ke apni aulaad ke baaligh hone se pehle tamaam bunyaadi deen ke ahkaam se waaqif karwain taake woh amal kar ke dunya-o-aakhirat me surkhru o kaamraan hon. Islam me Paaki-O-Naapaaki ke masaael ko bunyaadi haisiyat haasil hai, is ke baghair koi ibaadat qaabil-e-qubool nahi banti. Agar baaligh hone se pehle waalidaen-o-sarparaston ne waaqif nahi karwaaya hai, to woh Allah ke yahan zaroor jawaabdeh honge. Ab baaligh hone ke baad aulaad par khud laazim hai ke woh deeni ahkaam se baa khabar hojaaen warna sakht mehroomi hogi. Huzoor (saws) ka irshaad-e-giraami hai: Miftaahul Jannati As-Salaah, wa miftaahus Salaah, At-Tahoor (Jannat ki kunji namaz hai aur namaz ki kunji paaki-o-tahaarat hai). Is ke baawajood deen se doori-o-naawaaqifiyat ki wajah se aaj soorat-e-haal ye hai ki naojawaan to naojawaan, 50-60 saal ki boodhi bhi Islam ki ibtedaai paakeezah taaleemaat, paaki-o-naapaaki ke masaael se bhi naa-aashna hai, yeh tak pata nahi ke wazu kaise kiya jaata hai, kab toothta hai, ghusl ka kya tareeqa hai, kab zaroori hota hai, kab nahi, phir to namaz rozah ka Allah hi haafiz hai, phir bhi jaanne ki zaroorat mehsoos nahi hoti. Agar ehsaas ho bhi jaae

to beja sharm ki nazar ho jaata hai, nateejatan jaahil ke jaahil hi rehte hain. Soorat-e-haal ki sangeeni ko dekhte huwe daaiyah huwa ke paaki naapaaki ke aham masaael aur khawaateen se mutaaliq masaael aam faham andaaz me mukhtasaran tarteeb dekar shaae kiya jaaen. Tawakkulan alallaah ye risaala banaam Paaki Naapaaki ke Masaael-O-Khawaateen se mutaaliq Zaroori Masaael shaae kiya ja raha hai. Allah Rabbul Izzat se dua hai ki is risaaleh ke nafe ko Aam-o-Taam farmaien, Aameen.

--**Ahmed Abdullah Tayyib**

22 Jamaadi-ul-Awwal, 1434 H

Taqreez

Az – Hazrat Maulana Shah Mohammad Jamal ur Rahman saheb daamat barakaatuhum, Ameer-e-Millat-e-Islamiah,Andhra Pradesh.

Bismihee ta'aala

Mohtaramul muqaam Hazrat Maulana Ahmed Abdullah Tayyib saheb madde-zillahoo ne Islam me Tahaarat-O-Paaki ki ahmiyat ki bunyaad par bilkhusoos khawaateen jo in masaael se aagaah nahi rehteen, aagaah karne ke maqsad se paaki naapaaki ke masaael aur khawaateen se mutaaliq zaroori masaael ke unwaan ke saath 1 chhota sa kitaabcha aam faham, saadi zabaan me murattab farmaaya hai Banday ne is ko mulaaheza kiya aur aammatun-naas ke liye mufeed paaya. Zaroorat hai ke naawaaqif afraad tak unki apni apni zabaano me is tarah ke kitaabche aam kiye jaaen take zarooriyaat-e-deen se waaqifiyat haasil hosake aur un ke kiye jaane waale aamaal masaael ki raoshni me durust taor par anjaam paa saken. Allaha ta'aala is ko naafe banaae aur Maulana maosoof ki kaawishon ko sharf-e-qubooliyat bakhshe.

Najaasat ki 2 qisme hain: Hukmi aur haqeeqi.

1. NAJAASAT-E-HUKMI:- Us haalat ko kehte hain jis ko shariat ne naapaak qaraar diya hai, jaise janaabat ki haalat aur be-wazu hone ki haalat. Is se paak hone ka tareeqa ghusl aur wazu hai jis ki tafseel aagay aaegi.

2. NAJAASAT-E-HAQEEQI: Un ashya ko kehte hain jin ko shariat ne naapaak qaraar diya ho, jaise peshaab aur paakhaana. Is ki 2 qisme hain:-

(1) Najaasat-e-Ghaleezah

(2) Najaasat-e-Khafeefah.

NAJAASAT-E-GHALEEZAH : - Aadmi ka peshaab, paakhaana, khwaah doodh-peete bachche ka hi kyun na ho, mani, mazi, vadi, peep, behta hua khoon, haez-o-nifaas ka khoon, sharaab, haraam jaanwaron ka peshaab, murghi aur batakh ki beet, tamaam Haraam-o-Halaal jaanwaron ka paakhaana, yeh sab najaasat-e-ghaleezah hain.

NAJAASAT-E-KHAFEEFAH : - Halaal jaanwaron ka peshaab, haraam parindon ki beet najaasat-e-khafeefah hai.

NAJAASAT-E-GHALEEZAH KA HUKUM : - Agar gaadhe jism waali hai jaese paakhana, to saadhe teen

maasha wazan tak maaf hai; aur agar patli ho, jaise peshaab aur sharaab, to woh rupae. ke sikke ke baraabar maaf hai.

NAJAASAT-E-KHAFEEFAH KA HUKUM : - Chaothaai kapde ya chaothaai Azw se kam ho to maaf hai. Maaf hone ka matlab yeh hai ke agar utni najaasat badan ya kapde par lagi ho aur namaz padh le to namaz ho jaaegi magar makrooh hogi aur jaan boojh kar utni najaasat bhi lagi rakhna jaaez nahi hai.

ZAAHERI NAAPAAKI DOOR KARNE KA TAREEQA - Najaasat kapde ya badan par lag jaae to paani se teen martaba dhone se paak ho jaata hai, laikin kapde ko har martaba nichodna bhi zaroori hai aur jin cheezon ka nichodna mushkil hai, jaese borya aur dari (Shatronji), unke paak karne ki soorat yeh hai ki ek martaba unhe khoob dho kar chhod diya jaae, jab paani khushk ho jaae aur qatre tapakna band ho jaaen to phir doosri martaba dhoya jaae, isi tarah teen dafa dhone se paak ho jaaega, bartan waghairah paak karne ka bhi yahi tareeqa hai.

CHAMDAY KI CHEEZEN : jaise joota, aur lohay ki cheezen aur chaandi sona, taamba, aluminium, peetal waghairah, dhaat ki cheezen aur sheeshe ki bani

huwi cheezen aur cheeni ke bartan, ye tamaam jab saaf hon aur khurdura-pan na ho, to aesi tarah ho jaate hain, zameen jab khushk ho jaae aur najaasat ka asar, rang boo jaata rahe to paak ho jaati hai.

PAANI KA BAYAAN :- Baarish ka paani, chashme ka paani aur kunwen aur nadi aur samandar ka paani, pighli huwi baraf ka paani, baadalon ka paani, bade taalaab aur bade hauz ka paani (jis ki lambaai 10 haath aur chaodaai 10 haath ho), yeh sab paak hai. Insaan ka jhoota paani paak hai. Aese hi tamaam halaal jaanwar jaise gaae, bhains, bakri, kabootar, faakhta waghairah, in sab ka jhoota paani paak hai. Billi (basharteke faoran chooha na khaaya ho), chhipkali, chooha, najaasat khaane waali murghi, kawwa, shikrah, cheel aur tamaam haraam jaanwaron ka jhoota makrooh hai. Kutta, khinzeer aur shikaari chaopaae ka jhoota naapaak hai. Waise bhi billi jo chooha ya aur jaanwar kha kar paani pi le, uska jhoota bhi naapaak hai Jis aadmi ne sharaab piya suwwar ka gosht khaya aur faoran paani pi liya woh jhoota paani bhi naapaak hai. Paak paani me thodi si najaasat gir jaae to paani naapaak ho jaata hai. Bada hauz jo 10 haath lamba aur 10 haath chaoda ho aur taalaab aur behte huwa paani me

najaasat girne se naapaak nahi hota, magar yeh ke paani ka rang, boo, mazah badal jaae to yeh paani bhi naapaak ho jaata hai.

KUNWEN KA BAYAAN (BAAOLI) : - Agar najaasat-e-ghaleezah ya khafeefah kunwen me gir jaae ya koi behte huwe khoon waala jaanwar kunwen me gir kar mar jaae ya aisa jaanwar gir jaae jis ka jhoota naapaak hai to kunwa naapaak ho jaaega aur woh halaal ya haraam jaanwar jin ka jhoota naapaak nahi aur un ke badan par najaasat bhi na ho, agar kunwen me gir jaae aur zinda nikal aae to kunwa naapaak na hoga, albatta un par najaasat lagi ho ya peshaab paakhaana kar dene ka yaqeen ho to kunwa naapaak ho jaaega.

KUNWE KE PAAK KARNE KE 5 TAREEQE :-

1) Jab kunwe me najaasat gir jaae to tamaam paani nikaalne se paak ho jaaega.

2) Aadmi, suwwar, kutta, bakri ya un ke baraabar ya un se bada koi aur jaanwar kunwe me gir kar mar jaae to saara paani nikaala jaaega.

3) Behte hue khoon waala jaanwar kunwe me gir kar phool jaae ya phat jaae to tamaam paani nikaala jaaega khwaah jaanwar chhota ho ya bada.

4) Kabootar, murghi, billi ya itna hi bada koi aur jaanwar kunwe me gir kar mar gaya, lekin phoola, phata nahi to 40 dol paani nikaala jaaega.

5) Chooha ya chidya ya itna hi bada koi aur jaanwar kunwen me gir kar mar gaya to 20 dol paani nikaala jaaega. 20 ki jagah 30, aur 40 ki jagah 60 dol paani nikaalna mustahab hai aur is qadr paani nikaalne ke baad dol, rassi, kunwaan, har cheez paak ho jaaegi.

WAZU KARNE KA TAREEQA

Paak-o-saaf bartan me paani le kar oonchi saaf jagah qible ki taraf munh kar ke baethe aur dil me yeh iraada kare ke naapaaki door karne aur paaki haasil karne aur namaz ke durust hone ke liye wazu karti hoon, phir bismillaah padhe aur dono haath pohnchon tak 3 martaba dhoe, phir teen martaba daahine haath me paani le kar kulli kare aur miswaak kare, miswaak na ho to ungli se daant saaf kare, phir 3 dafa naak me paani daale aur baaen haath se naak saaf kare, phir 3 dafa dono haath me paani le kar tamaam munh dhoe, peshaani ke baal se thoodi ke neeche tak 1 kaan ki lao se doosre kaan ki

lao tak munh dhona chaahie, phir kohniyon samait dono haath 3,3 martaba dhoe, awwal daahina haath dhoe, phir baayaan, phir dono haath paani se tar kar ke tamaam sar ka masah kare.

SAR KE MASAH KARNE KA TAREEQA YEH HAI KE

angothe aur kalime ki ungli ko alaaheda rakhe aur dono haath ki baaqi ungliyon ke siron ko mila kar tamaam sar par phere. Phir kalime ki ungli kaan ke andar aur angotha kaan ke oopar phere aur dono haath ki pusht garden par phere. Is ke baad awwal daahina paer, phir baayaan paer takhno samait 3,3 dafa khoob achhi tarah dhoe ke koi jagah sookhi na rahe. Ab wazu poora ho gaya. Wazu ke baad yeh dua padhe: Allaahummaj'alnee minat tawwaabeena waj'alnee minal mutatahhireena waj'alnee min 'ibaadikas saaliheen.

(Wazu me baaz aamaal zaroori hain jin ke choot jaane se wazu nahi hota, in ko farz kehte hain.)

FARAAEZ-E-WAZU :- Wazu me 4 farz hain:

(1) Peshaani ke baalon se thoodi ke neeche tak aur 1 kaan ki lao se doosre kaan ki lao tak munh dhona.

(2) Dono haath kohniyon samait dhona.

(3) Chaothaai sar ka masah karna.

(4) Dono paer takhno samait dhona, agar in me se koi amal choot jae ya raai baraabar jagah reh gai to wazu na hoga.

Note : Nakhun par nail polish lagi ho tho wazu nahi hota, Mahendi lagane mein koi harj nahi.balke aurat ke liye mahendi lagana sunnat hain.

Baaz aamaal aise hain jin ke choot jaane se wazu ho to jaata hai magar naaqis hota hai, in ko sunnat kehte hain.

WAZU KI SUNNATIEN :

(1) Niyyat karna

(2) Bismillaah padhna

(3) Teen teen baar dono haath gatton tak dhona

(4) Miswaak karna

(5) 3 baar kulli karna

(6) 3 baar naak me paani daalna

(7) Haathon aur paaun ki ungliyon ka khilaal karna

(8) Har azw ko teen martaba dhona

(9) 1 martaba tamaam sar ka masah karna

(10) Dono kaan ka masah karna

(11) Tarteeb ke muwaafiq wazu karna

(12) Pae dar pae wazu karna, pehla azw khushk no ho paae ke doosra dhul jaae

(13) Pehle daahena azw dhona,phir baayaan.

Baaz aamaal aise hain ke unke karne se sawaab zyada hota hai aur na karne se koi nuqsaan nahi hota,un ko mustahab kehte hain.

WAZU KE MUSTAHABBAAT :

(1) Oonchi jagah par baethna

(2) Qible ki taraf munh karna

(3) Khud wazu karna,doosre se madad na lena

(4) Zabaan se wazu ki niyyat karna

(5) Har azu dhote waqt Bismillaah aur hadees me aai huwi dua padhna

(6) Dheeli angothi aur chhalle ko harkat dena (agar angothi tang ho to usko harkat de kar neeche paani pohnchaana zaroori hai

(7) Daaen haath se kulli karna aur naak me paani dalna (8) Baaen haath se naak saaf karna

(9) Gardan ka masah karna

(10) Wazu karte waqt dunya ki baatein na karna

(11) Har azu ko mal kar achi tarah dhona

(12) Munaasib miqdaar me paani kharch karna, na zyada tangi kare,na zyada fuzool paani bahaae

(13) Namaz ka waqt aane se pehle wazu se faarigh ho jaana

(14) Wazu se bacha huwa paani khade ho kar peena

(15) Wazu ke baad 2 rakat nafil shukraana ki padhna, is ko Tahiyyatul Wazu kehte hain.

WAZU KO TODHNE WAALI CHEEZEN :-

(1) Paakhaana peshaab karna ya in dono raaston se kisi aur cheez ka nikalna

(2) Hawa ka peechhe se nikalna

(3) Badan ke kisi bhi muqaam se khoon ya peep ka nikalna

(4) Munh bhar kar qae karna

(5) Munh se khoon nikalna

(6) Laitkar ya sahaara laga kar sona

(7) Beemaari ya kisi aur wajah se be-hosh ho jaana

(8) Deewaana hona

(9) Namaz me aisi tarah qehqaha lagaana ke paas waala sun le, in sab sooraton me wazu toot jaata hai.

Mas alah :- Apna ya doosron ke satar ko dekhne se wazu nahi toothta, agarche ke doosre ke satar ko dekhna naa-jaaez hai.

Har hafta naakhun kaatna, naaf se neeche aur baghal ke baal door kar ke naha dho kar badan ko saaf suthra karna mustahab hai, har hafta na ho to 15 din me, zyada se zyada 40 din me, us se zyada ki ijaazat nahi. Agar 40 din guzar gae, baal door na kiye to gunahgaar hogi.

Mas alah : - Aurat blade ya ustare se baal door kar sakti hai, lekin behtar nahi, baal door karne waali cream waghairah istemaal kar ke baal saaf kare.

GHUSL KA BAYAAN :-

Ghusl ke maana nahaane ke hain, aur shariat-e-Islam me nahaane ka yeh tareeqa hai ke awwal dono haath gatton tak dhoe, phir istenja kare aur badan se naapaaki door kare, phir wazu kare, phir thoda paani daal kar badan ko haathon se khoob male, phir saare badan par 3 martaba paani bahaae, kulli kare aur naak me paani daale.

GHUSL ME 3 FARZ HAIN :-

(1) Kulli karna

(2) Naak me paani daalna

(3) Tamaam badan par paani bahaana, agar in me se

koi baat chhootegi ya badan khushk reh gaya to ghusl na hoga.

GHUSL ME 5 SUNNATEN HAIN : -

(1) Badan par jo naapaaki lagi ho, awwal usko dhona

(2) Wazu karna

(3) Tamaam badan par 3 martaba paani bahaana

(4) Badan ko achhi tarah malna

(5) Naapaaki door karne ki niyyat karna.

Tambeeh : - Niyyat dil ke iraade ka naam hai, zabaan se niyyat ke alfaaz kehne ko izhaar-e-niyyat kehte hain. Baaz khawaateen Arabi me niyyat ke alfaaz kehne ko aur dua padhne ya padhwa kar paani par dam karne ko zaroori samajhti hain aur yeh khyaal karti hain ki baghair is ke ghusl nahi utarta, mehaz naadaani-o-jahaalat hai, shariat me iski koi asl nahi.

Mas alah : - Be-pardagi ka andesha na ho to baghair kapde pehne barhana ghusl kar sakti hain, barhana hone se ghusl aur wazu me farq nahi aaega. Isi wazu-o-ghusl se namaz padh sakti hai, albatta barhana

hone ki haalat me baith kar nahaae, is me parda zyada hai.

Mas alah :- Naaf se le kar ghutne ke neeche tak doosri aurat ke saamne bhi badan kholna gunah hai, baaz auraten doosri aurat ke saamne barhana ho kar nahaati hain, badi be-ghairati aur gunah ki baat hai. Khusoosan zachchah ko nehlaate waqt barhana hone par auratien majboor karti hain, buri baat hai, parhez karna chaahie. Jo baaten wazu me mustahab hain, wahi ghusl me bhi mustahab hain, albatta barhana ho to qible ki taraf munh na kare aur na koi dua padhe aur na baat cheet kare.

GHUSL KAB WAAJIB HOTA HAI ?

(1) Jima, ya'ni ham-bistari ke baad Mard-o-Aurat dono par ghusl karna waajib aur zaroori hai, chaahe inzaal ho ya na ho, ya'ni mani nikle ya na nikle

(2) Sote ya jaagte me mani ka shehwat ke saath nikalne se ghusl waajib ho jaata hai.

Tambeeh :- Jawaani ke josh ke waqt awwal awwal jo paani nikalta hai aur uske nikalne se josh aur zyada hota hai, kum nahi hota, usko mazi kehte hain, uske nikalne se wazu toothta hai, ghusl

waajib nahi hota aur khoob maza aa kar jab ji bhar jaata hai, us waqt jo nikalta hai us ko mani kehte hain. Dono me farq yeh hai ke mani nikalne se jee bhar jaata hai, josh khatm hojata hai, jis se ghusl waajib ho jaata hai.Hum bistari se mard wa aurat ka wazan aur pahene hue kapde bistar na paak nahi hote magar yeh ke koi najazath lage jae

(3) Haez-o-Nifaas ke baad aurat par ghusl waajib hai.

Bila wajah janaabat ya'ni naapaaki ki haalat me rehna buri baat hai.

Huzoor (saws) ka irshaad-e-giraami hai: Jahan junubi ho, wahaan rehmat ke farishte nahi aate. Is liye ghusl me taakheer na kare, itni taakheer karna ke namaz khatre me pad jaae, gunaah hai. Raat me ghusl ki haajat ho jaae to faori ghusl zaroori nahi. Haan, namaz se pehle pehle ghusl kar le.

TAYAMMUM KA BAYAN

Jab paani na mile ya paani istemaal karne se beemaar hone ya marz ke badhne ka andesha qawi ho to tayammum karna jaaez ho jaata hai. Paani na milne ki chund sooraten hain:

(1) Paani 1 meel door ho ya kisi dushman ya darinde ya kisi moozi jaanwar ke khaof se paani na le sakta ho.

(2) Ya thoda paani apne paas maojood hai magar dar hai ke agar is ko wazu me kharch kar diya to pyaas ki takleef hogi.

(3) Ya kunwaan maojood hai magar dol, rassi maojood nahi hai.

(4) Ya paani maojood hai magar yeh shakhs uth kar le nahi sakta aur doosra aadmi maojood nahi, in sab sooraton me tayammum karna jaaez hai. Aise hi jab apne tajrube se gumaan-e-ghaalib hojaae ya kisi tajrube kaar hakeem ya doctor ke kehne se maaloom ho ke paani ke istemaal karne se beemaar ho jaaega ya maraz badh jaaega to tayammum karna durust hai. Mahaz apne khyaal se tayammum karna durust nahi hai.

TAYAMMUM KARNE KA TAREEQA

Awwal niyyat kareke naapaaki door karne aur namaz padhne ke liye tayammum karti hoon, phir dono haath paak mitti par rakhe zyada mitti lag jaae to phoonk se uda de aur dono haath ko munh par is tarah pher le ke koi jagah khaali na reh jaae, 1 baal

baraabar jagah bhi chhootegi to tayammum na hoga. Phir doosri baar haath mitti ke dhele par rakhen, pehle baayen haath ki chaar ungliyaan seedhe haath ki ungliyon ke sire ke neeche rakh kar kheenchte huway kohni tak le jaae aur hatheli ko seedhe haath ke oopar ki taraf kohni se kheenchte huway laae aur angothe ko seedhe haath ke angothe ki pusht par phere. Is tarah tamaam seedhe haath par masah ho jaaega. Phir isi tarah seedhe haath ko baayen haath par phere, phir ungliyon ka khilaal kare. Wazu aur ghusl dono ke liye tayammum karna durust hai aur dono ka 1 hi tareeqa hai.

Tayammum me 3 farz hain : - Awwal niyyat karna, doosre dono haath mitti par rakh kar munh par pherna, teesre dono haath mitti par rakh kar dono baazuon ko kohni samait malna. Paak mitti, rait, pathar, choona, mitti ke kachche aur pakke bartan aur mitti ki kachchi ya pakki eent. Saaf dhule huwe paththar par bhi agarcheke us par gard na ho, un sab par tayammum karna jaaez hai. Aise hi agar kisi cheez par ghubaar pada ho to us se bhi tayammum karna jaaez hai. Lakdi, sona, loha, chaandi, taamba, aluminium, sheesha, kapda, raakh, in sab cheezon par durust nahi hai. Aise hi har woh cheez jo aag me

daalne se jal jaae ya pighal jaae, us par tayammum durust nahi.

NAWAAQIS-E-TAYAMMUM :-

Jin cheezon se wazu toothta hai, unse tayammum bhi tooth jaata hai aur ghusl ka tayammum sirf janaabat se toothta hai, agar paani na milne ki wajah se tayammum kiya tha to woh paani par qudrat haasil ho jaane se tooth jaata hai. Agar tayammum karke namaz padhli, phir paani mil gaya to namaz durust hogi, dobaara laotaane ki zaroorat nahi hai.

Mas alah :- Agar badan par zakhm ho aur us jagah ka dhona bhi zaroori hai to agar zakhm ko paani nuqsaan na de to us jagah ka dhona zaroori hai, agar paani nuqsaan deta ho to zakhm par tar haath pher le, dhone ki zaroorat nahi hai, agar zakhm par patti bandhi ho ya phaaya laga ho jis ke hataane me takleef ka andesha ho to us waqt zakhm ko na khole, oopar hi tar haath pher le, baqiya dhole, agar badan ka aksar hissa zakhmi ho to tayammum kare, wazu ki zaroorat nahi hai.

HAEZ KA BAYAN

Aurat ko aam taor par har maheena raham se aane waala khoon haez kehlaata hai.

Mas alah :- Haez ki kum se kum muddat teen din teen raat hai, ya'ni 72 ghante. Is se zara bhi kum ho to woh haez nahi balke istehaaza ya'ni beemaari hai.

Mas alah : - Khoon ka musalsal aata rehna zaroori nahi, shuru me thodi der khoon aaya phir band hogaya, phir doosre teesre din aaya, tab bhi shariat me yeh sab khoon hi shumaar hoga.

Mas alah :- Haez ki zaaed se zaaed muddat 10 din, 10 raat hai, is se zaaed jo khoon aae wo istehaaza hai. ya'ni beemaari hai

Mas alah : - 2 haez ke darmiyaan paak rehne ki muddat shariat me kum az kum 15 din hai, zyada ki koi muddat nahi, jitne maheene bhi khoon na aae, paak shumaar hogi.

Mas alah :- Kisi ko hamesha 3 din ya 4 din khoon aata tha, phir kisi maheene me zyada aa gaya, lekin 10 din se zyada nahi aaya, woh sab haez hai, aur agar 10 din se bhi badh gaya to jitne din pehle aadat ke hain, utna to haez hai, baaqi istehaaza hai. Iski misaal yeh hai ki kisi ko hamesha 3 din haez aane ki aadat hai, lekin kisi maheene me 9 din ya 10 din raat khoon aaya to yeh sab haez hai, agar 10 din raat se 1 minute

zaaed aae to wahi 3 din haez ke, baaqi dino ka istehaaza hai. In dino ki namaaze qaza padhna waajib hai.

Mas alah : - Kisi aurat ki aadat badalti rehti hai. Kisi maheene 3 din, kabhi 4 din, kabhi 8 din, 10 din raat ke andar hai to haez hai, is se badh jaae to yeh dekhe ke us se pehle kitne din khoon aaya, wo haez hai, baaqi istehaaza hai.

Mas alah : - Kisi ladki ne pehli martaba khoon dekha aur woh band hi nahi hota, kai maheene jaari raha, to jis din khoon aaya hai, us din se 10 din raat haez hai, uske baad 20 din istehaaza, phir 10 din raat haez, 20 din istehaaza hai.

NIFAAS KA BAYAAN

Bachcha paida hone ke baad jo khoon aata hai us ko nifaas kehte hain.

Mas alah : - Nifaas ki muddat zaaed se zaaed 40 din hain, kum ki koi had nahi, kisi ko thodi dair aa kar ruk jaae, wo bhi nifaas hai, agar bilkul bhi na aae tab bhi bachcha paida hone ke baad nahaana waajib hai.

Mas alah :- Kisi ka hamal gir gaya to agar bachche ka

1 aadh azw bhi ban gaya ho, girne ke baad jo khoon aae, woh bhi nifaas hai. Agar koi azw nahi bana, gosht hi gosht hai, us ke girne ke baad ka khoon nifaas nahi.

Mas alah : - Agar khoon-e-nifaas 40 din se badh jaae aur ye pehla bachcha hai to 40 din nifaas ke hain, jitne zaaed hain, istehaaza hai. 40 din ke faori baad naha kar namaz shuru kar de, khoon band hone ka intezaar na kare. Agar yeh pehla maoqa na ho, balke pehle ki aadat maaloom ho to pehle jitne din khoon aaya, wo nifaas hai, baaqi istehaaza.masalan kisi aurat ko pahele viladath ke baad 20 din khoon aaya tha eis martaba viladath ke baad 45 din tak khoon aata raha tho 20 din haez hain aur 25 din eistehaza.

Mas alah :-Jab bhi nifaas ka khoon band ho jaae, faori naha kar namaz shuru kar de, agar nahaana nuqsaan kare to tayammum kar ke namaz shuru kar de, 40 din ka intezaar na kare.

HAEZ-O-NIFAAS KE AHKAAM :-

Haez-o-nifaas ke zamaane me namaz padhna aur rozah

rakhna durust nahi, albatta farq yeh hai ke namaz to bilkulliyah maaf ho jaati hai, paak hone ke baad bhi

us ki qaza waajib nahi, lekin rozah maaf nahi hota, paak hone ke baad qaza rakhne padenge.

Mas alah : - Haez-o-nifaas ki haalat me aurat ka badan aur paseena naapaak nahi hota, albatta agar koi najaasat lagi ho to aur baat hai.agar najasath ka asar badan ya kapde ya bistar par lag jaae to najaasat ki wajah se badan-o-kapda ya bistar naapaak hoga warna nahi.

Mas alah : - Haez-o-nifaas ke zamaane me mard se ham-bistari sohbat karna durust nahi Haram hai, is ke alaawa sab baatein durust hain jaise saath khaana, peena, letna lipatna waghairah.

Mas alah : - Aadat ke mutaabiq jab khoon band ho jaae to ghusl ke baad sohbat ki ijaazat hai ya 1 namaz ka waqt guzar jaae tab durust hai.

Mas alah : - Aadat se pehle khoon band ho jaae to naha kar namaz padhna waajib hai laikin sohbat ki ijaazat nahi, aadat ke din poore hone ke baad ijaazat hai.

Mas alah : - Masjid me jaana, Kaaba-e-Shareef ka tawaaf karna, Quran-e-Majeed ka padhna aur choona jaaez nahi, albatta juzdaan ya rumaal waghairah me lipta huwa ho to chhu sakti hai.

Mas alah : - Haez-o-nifaas ki haalat me Quran-e-Shareef na padhe, haan, 1 aayat se kum ya aayat ka tukda zabaan se ada karne ki baaz Ulama ke nazdeek ijaazat hai.

Mas alah : - Jo aurat bachchon ko Quran padhaati hai, woh Quran ke hijje kara sakti hai, rawaan padhwaana ho to poori aayat na padhaae.

Mas alah : - Khaane peene ke shuru me Bismilla hirrahmaa nirraheem aur baad me alhamdu lillaah kehne me koi haraj nahi hai, kyunke yahan tilaawat maqsood nahi.

Mas alah : - Allah ka zikr, durood-e-shareef, istighfaar waghairah jaaez hai.

Mas alah : - Mukhtalif mawaaqe ki duaien, tasbeehaat padhti rahe. Isi tarah Quran ki aayaton ko dua ke taor par padhna jaaez hai, jaise Rabbanaa aatinaa fid dunya hasanah, wa fil aakhirati hasanah, wa qinaa azaaban naar waghairah.

Mas alah : - Naapaaki ke zamaane me bhi namaz ke waqt wazu kar ke kisi paak jagah baith kar zikr, istighfaar karti rahe taake namaz ki aadat na chhoote.

Mas alah : - Kisi aurat ne haez ki haalat me sajdah-e-tilaawat ki aayat suni to sajdah us ke zimme waajib nahi.

Tambeeh : - Maaloom hua ke bohat si jagah auratein nifaas ke ayyaam me poore 40 din tak naapaak shumaar karti hain chaahe khoon us se kitne hi din pehle band ho gaya ho, yeh ghalat baat hai. Is tarah rehna haraam hai, balke jahan khoon band hua aur andaaza ho gaya ke ab nahi aaega to ghusl kar ke namaz shuru kar de. Ghusl ka tareeqa wahi hai jo pehle bayan hua hai. 3 ghusl zaroori khyaal karna, chhetti ka ghusl, chhote chhille ka ghusl, bade chhille ka ghusl, yeh sab bekaar baaten hain.

ISTEHAAZAH KE AHKAAM : -

Mas alah : - Mustahaazah aurat ko har farz namaz ke waqt mustaqil wazu karna padega. Maslan 1 aurat ko istehaazah ka khoon jaari hai, agar us ne Zohr ki namaz ke liye wazu kiya to yeh wazu Zohr ka waqt khatm hone tak rahega (illa yeh ke wazu ko todne waali koi aur cheez pesh aa jaae jaese peshaab paakhaana, ke uske baad phir se wazu karna padega). Is me sunnatein, nawaafil, Quran waghairah sab padh sakti hai. Jab Zohr ka waqt khatm ho jaae to Asr ke liye dobaarah wazu kare. Isi tarah jab Maghrib ka waqt shuru ho jaae to Maghrib ke liye wazu kare.

Mas alah : - Wazu ka yeh hukum shariat me har us shakhs ke liye hai jo maazoor ho. Maazoor us shakhs ko kehte hain jis ko wazu todne waali cheez musalsal pesh aae, ke band na ho. Maslan peshaab ke khatre aate rehna ya riyaah ka baraabar khaarij hote rehna. Shariat me maazoor hone ke liye shart ye hai ke shuru me kum az kum 1 namaz ka poora waqt is tarah guzre ke wazu kar ke farz namaz bhi na padh sake. To ab yeh shakhs maazoor hai. Is ke baad doosre waqt me musalsal peshaab ka aana ya riyaah ka khaarij hona zaroori nahi balke 1, 2 martaba bhi ye aariza

pesh aa jaae to woh maazoor hi rahega. Agar namaz ka 1 waqt guzar gaya, koi uzr pesh nahi aaya to ab yeh maazoor no hoga.

Mas alah : - Istehaazah ki haalat me tamaam ibaadatein sahi hain, namaz maaf nahi. Agar khoon musalsal jaari rahe to har farz namaz ke waqt wazu kar ke namaz padhti rahe.

Mas alah :- Khoon jaari hone ke sabab kapda naapaak ho jaata ho to namaz ke liye alag kapda rakhe, namaz ke baad nikaal de.

Mas alah :- Namaz padhte hue agar kapda kharaab ho gaya to koi haraj nahi, namaz sahi ho jaaegi, lekin doosri namaz ke liye us ko dhona zaroori hai.

Mas alah : - Kapde ka jo hukm hai, wahi badan ka bhi hukm hai, agar namaz ke waqt naapaak ho jaae to baad me dhole.

Mas alah :- Istehaazah ki haalat me rozah rakhna bhi sahi aur zaroori hai. Aise hi masjid me jaana, Quran-e-Kareem padhna aur chhoona bhi jaaez hai. Khulaasa ye ke ahkaam ada karne me mustahaazah aur paak aurat me koi farq nahi.

Mas alah : - Khade ho kar namaz padhne me khoon aata ho aur baith kar padhne me na aata ho to baith kar namaz padhna zaroori hai.

Mas alah :- Istehaazah ki haalat me jabke khoon jaari ho to, shariat ne aisi haalat ko paak hi shumaar kiya hai, to mard se aisi haalat me sohbat karna bhi jaaez hai, koi haraj aur gunaah nahi.

Wazaahat : - Is risaale me aksar-o-beshtar pesh aane waale aam faham masaael hi zikr kiye gae hain. Jo masaael kabhi kabhi pesh aate hain ya aam faham nahi, un ko zikr nahi kiya gaya hai. Aisi koi haalat pesh aa jaae to chaahie ke bila-taakheer apne mehram mardon ke zariye kisi motabar aalim-e-deen jo tajrubah kaar ho, se maaloom kar ke amal karen. Deen ka ilm haasil karne me aar na chaahiye. Wa maa taofeeqi illaa billaah.

KHAWAATEEN KE LIYE BASHAARATEIN

(1) Ek Nek aurat 70 mardaon se afzal hai

(2) Haamela aurat ki 2 rakat namaz baghair haamela aurat ki 80 rakaton se behtar hai, us ki raat ibaadat ki raat, aur din rozay me shumaar hota hai.

(3) Jab kisi aurat ka bachcha paida ho jaae to us ke liye 70 saal ki namaz aur rozay ka sawaab likha jaata hai, aur bachcha paida hone me jo takleef bardaasht karti hai, har rag ke dard par 1 Haj ka sawaab likha jaata hai. Agar bachcha paida hone ke baad 40 din ke andar faot ho jaae to us ko shahaadat ka darja ata hoga.

(4) Jab bachcha roe, maa bud-dua diye baghair doodh pilaae to usko 1 saal ki namaz aur rozay ka sawaab milega.

(5) Jo aurat apne bachche ko doodh pilaati hai, Allah ta'aala 1,1 qatre par 1,1 neki ata farmaate hain.

(6) Jo aurat apne bachche ke rone se raat bhar na so sake, Allah ta'aala us ko 20 ghulaam aazaad karne ka ajr dete hain.

(7) Jo aurat apne bachche ki beemaari ki wajah se so na sake aur apne bachche ko aaraam dene ki koshish kare, to Allah ta'aala us ke jumla gunaah maaf kar dete hain aur us ko 12 saal maqbool ibaadat ka sawaab milta hai.

(8) Jab shaohar pareshaan haal ghar aae aur us ki beewi us ko marhaba kahe aur tasalli de to Allah ta'aala 1/2 jihad ka sawaab ata farmaate hain.

(9) Jo aurat apni gaae bhaens ka doodh bismillah shareef padh kar dohay, woh jaanwar us aurat ko duaien deta hai.

(10) Jo aurat bismillah padh kar aata goondhe ya khaana pakaae,Allah ta'aala uski rozi me barkat daal dete hain.

(11) Jo aurat zikr karte huway jhaadu de, Allah ta'aala us ko Khaana-e-Kaaba me jhaadu dene jitna sawaab inaayat karte hain.

(12) Jo aurat apne shaohar ko Allah ke raaste me bhejay aur khud ghar me aadaab ki riaayat karte hue rahe, woh aurat mard se 500 saal pehle jannat me jaaegi aur 70,000 farishton aur hooron ki sardaar hogi. Us aurat ko jannat me ghusl diya jaaega aur yaaqoot ke ghodon par sawaar ho kar woh apne khaandaan ka intezaar karegi.

(13) Jo shakhs apni beewi ko rehmat ki nigaah se dekhe aur beewi shaohar ko rehmat ki nigaah se dekhe, to Allah ta'aala dono ko rehmat ki nigaah se dekhte hain.

Waeed

Uryaan libaas jis me pait aur peeth aur baazu khule huway hon ya jism ki saakht numaayaan ho ya baareek kapda jis me se badan dikhaai deta ho, aise kapde pehanne waali aur logon me khwaahesh rakhne waali auratein ya'ni ghair-mardon ke liye takalluf aur banaao singhaar kar ke apni taraf mutawajjeh karne waali auratein na to jannat me daakhil hongi aur na hi jannat ki khushbu un ko soonghne ko milegi.

Har musalman aurat par lazim hain kein na maheram mardon se parda Karen aur saathir libas eistemal Karen ke poora badan chupa rahe

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